The tenth month they named Xocotl uetzi. On the first day of this month, they observed a feast to the god of fire, named Xiuhtecutli or Ixcoçauhqui. On this feast they cast into the fire, alive, many slaves, bound hand and foot, and before they had quite died, they took them forth, dragging [them] out of the fire, in order to tear out their hearts before the image of this god.

Al decimo mes llamauan Xocotl vetzi: En el primero dia deste mes, hazia fiesta al dios del fuego llamado xiubtecutli o Jzcoçauhquj: en esta fiesta echauã en el fuego viuos muchos esclauos, atados de pies y manos, y antes que acabasen de morir, los sacauã arrastrando del fuego para sacar el coraçon delante la ymagen deste dios.

Chapter 10
Xocotl uetzi

During the feast of Tlaxochimaco, they went forth into the forest [and] cut a tree of twenty-five fathoms' height and brought it, dragging it, to the courtyard of this god. There they pruned off all its branches and raised it upright, and it remained thus standing until the eve of the feast. Then they again laid it upon the earth with much caution and [using] many devices that it might not bump [the ground]. On the day before this feast, early in the morning, many carpenters came with their tools, and they trimmed it and made it very smooth. After having trimmed it and decorated it with many kinds of papers, they tied ropes and other cords to it and raised it up with much shooting and din, and they made it firm.

As soon as the beam or tree was raised and adorned with all of its finery, then those who had slaves to cast alive into the flames adorned themselves with their plumage and rich ornaments, and they stained their bodies yellow, which was the livery of fire; and, taking their captives with them, they performed a dance all that day, until nightfall.

After the captives had kept vigil all that night on the pyramid, and after having performed many ceremonies with them, they cast into their faces some powder which they call *yiauhtli*, that they might lose their sense of feeling and not suffer so greatly [the

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Durante la fiesta de tlasochimaco: yuã al monte cortauan vn arbol de altura de veinte y cinco braças y trayanle arrastrando hasta el patio deste dios: allí le escamondauan todo, y le leuantauan enhiesto y estaua assi enhiesto hasta la vigilia vigilie de la fiesta entonce le tornauã a echar en tierra cõ mucho tiẽtó y cõ muchos pertrechos para que no diesse golpe: la vigilia desta fiesta, bien de mañana venjan muchos carpinteros con sus herramiẽtas y mondauãle y hazianle muy liso. Despues de mondado y de auerle compuesto cõ muchas maneras de papeles: atauanle sogas y otros mecates y leuantauanle con muchas bozes y muchos estroendos y añxauanle muy bien.

Desque la viga o arbol estaua leuãtada y adornada cõ todos sus aparejos: luego los que tenjã esclauos para echar en el fuego viuos adereçauãse con sus plumajes y ataujos ricos: y tiñjanse el cuerpo de amarillo que era la librea del fuego y lleuando sus captiuos consigo: hazian areyto todo aquel dia hasta la noche.

Despues de auer velado toda aquella noche los captiuos en el cu, y despues de auer hecho muchas cerimonjas con ellos, enpoluorizauanlos las caras con vnos poluos que llamã yiauhtli: para que perdiessen el sentido, y no sintiessẽ tanto la muerte, atauanlos

1. Marginal notation: *diapason de dies anni.*
3. Marginal notation illegible.

2. Marginal notation: *Pavi ad miandu.*

pains of] their death

And upon the morrow, then the carpenters came forth and assembled as they arrived. They brought with them their tools; there were adzes and hatchets. Well they hewed and smoothed [the *xocotl*] where it had knots, where the limbs branched out, where it was uneven.

They hewed another pole five fathoms long. They joined it, [so that it would] strengthen the crown of the *xocotl*. They made the crown very even. They girded all the tip with ropes, fastening and placing [branches and pole] within the ropes.

And when this was done, thereupon the fire priests adorned it with papers. The old priests helped and also those who cast [victims] into the fire aided. These [last] were very powerful and tall—exceedingly tall and big. They were chiefs.

The first was named Coyoua; the second was named Çacancatl,[5] the third was named Ueicamecatl. As such were masked they who pressed ahead with adorning [the *xocotl*].

And the *xocotl* image they fashioned [as] of flesh; a dough of fish-amaranth seeds mixed with maize they formed [for this]. They provided pure white papers for it, which they set in place. They bore no design.

Upon it they set [these]: its shoulder sash of paper; its paper breech clout; its papers[6] designed with falcons; its wig made of paper; its *xocotl* shirts, [of which there were] two. These were not put on, but were attached to the tree, in two incisions. Likewise they placed in another incision large pieces of paper, wide—a yard wide—and ten fathoms long, reaching down one-half the length of the *xocotl*.

And also they made three amaranth seed *tamales*, pierced them with sticks, in three places, and set them upon [the image]. And thereupon they bound on the *xocotl* ropes half way up on the *xocotl*—ten [of them].

And when all made ready, thereupon they raised it. And then there was much crying out and shouting.

They said: "Go on, there, braves! Pull with all your force!"

Thereupon they went to setting it upright; they went about raising it [by using] the wooden supports and prying it with a lever. And likewise as it moved, as it proceeded to rise, there was much clamor, much shouting, great din.

Auh in otlatvic: njman oalhuj, oalnechicavi in quauhxinque, qujoalitquj, intlatquj oalietiuh in matepoztli, tlaximaltepoztli, vel quipetlaoa, quixipetzoa, in vncan yixe, in vncă titicujtztic, in vncă xixipochtic.

Oc ce quixima quaoacatl macujlmatl: quitlaçalhuja, quitoctia in jtcalo xocotl, vel cõnevivilia in jtcalo, in jquapitzaoacan, quimecatecuja, quimecacuja, quimecatitlantlalia.

Auh in ie iuhquj: njmă ie ic quitlamamaca, in tlenamacac, tlapalevia in quaquacujlti, no ichoantin tlapalevia, in tetlepãtlazque. Eintin, cenca chicaoaque, quaquauhtique, quauhticapopol, quauhcholpopol, tetecutin catca.

In ce itoca: coioua. Injc vme, itoca: çacancatl. Injc ei, itoca: veicamecatl: iuhquin mjxpolotinemj, motequjmati in tlachichioa.

Auh in jxiptla xócotl, in qujnacaiotiaia: mjchiquauhtzoalli quitlaliaia, çan cemjztac in amatl in qujmamaca, in jtech quitlatlalia: amo ma tlacujlollo.

In jtech quitlaliaia: yiamaneapanal, yiamamaxtli, itlotloma, yiamatzõ, ixoxocovipil, ixocovipil, vme: amo onacticac, çan quiauhtitech caca: vme itzitziquijlpan: njman no contlalia oc ce itzitziquijlpan, vevei amatl, patlaoac: injc patlaoac, cen iollotli: matlacmatl injc viac, itlacapan acitica in xocotl injc viac.

Auh no etetl tzocoiotl in qujchioa, qujquauhço: excan in qujquequetza: auh njman ie ic qujilpia in xócomecatl, in vncan inepantla in xócotl, matlactli.

Auh in omocencauh: njmă ie ic qujquetza, njman ie ic tlacaoaca, tzatzioa:

qujtoa. Ma ecuel tiacahoane, ximotilinjcan, isquich amotlapal:

njmă ie ic quecoatiquetztivi, conquechilitivi, in quauhtonmaçatl, yoan qujquãmjvia: auh in iequene ie isuh, in ie mecoatiquetztiuh: cenca tlacaoaca, cenca tzatzioa, cenca chachalacoa:

5. Probably *çacamecatl* is meant. Cf. the Jourdanet-Simeon edition, p. 129.
6. Reference could be to either paper or head (*ihtolloma*); in the Spanish text, Sahagún appears to favor paper.